

"If ye love me, keep my commandments." "For this is the love of God, that ye keep his commandments." Because a few have loved God and kept his commandments, therefore the face of the Lord is not utterly turned away from the children of men. We preach this doctrine of obedience as perhaps no others do, for we mix no human authority with the heavenly. But if we wish to preach it with a new, a compelling power, let us not forget the gospel sequence. Let us not forget that tho we keep all the commandments, make all the sacrifices, "and have not charity, it profiteth us nothing." There is only one gospel theology: LOVE. There is only one gospel obedience: "FROM THE HEART." Sow LOVE, ye preachers, and God will watch over it until it brings forth LIFE.

Love is known by the magnitude of its gifts. There are two. "his only begotten Son." Can we understand what it was for the Father to give this gift to the world? Look at his thirty three years of suffering and sorrow, culminating in Gethsemane, the crown of thorns, the cross. The other gift is: Eternal Life. Can we measure that gift? Men have many works, some great, some small. God we know has many works, building worlds, kindling suns, spreading out the glory of creation beyond the bounds of an angel's flight, yet doubtless the greatest of all his works is this one work of "bringing many sons to glory." We can not conceive of anything greater than this but God himself, "God over all." Behold then the consummation of Love: Eternal Life, "Bringing many sons to glory."

Who are they? Is it you and I? Shall we consider that it is worth while?

"Literal" Feet-Washing

A writer in the Church Advocate published at Harrisburg, Pa., official organ of the Church of God or Winebrennerians as they are sometimes called, answers the charge of "literalism" in a way that may set others thinking on the subject of feet washing. It is well known by those who have acquaintance with these people that they are earnest advocates of the ordinance of feet-washing, and practice the ordinance regularly in connection with their communion services. The writer says:

I was reading not long since a sketch of what the "Winebrennerians" believe, and among the things they said were that we taught and practiced the "literal" washing of the saints' feet. What do they mean by that qualifying word "literal?" Is there any other way to wash the feet of the godly? What other was do any other religious bodies teach and practice it? What is there so strange and unusual about it? Why do they not also say that we teach and practice literal baptism? Or why do they not say that we literally take the communion?

Baptism has an underlying spiritual principle; so does feet-washing; as does the communion. In baptism we represent the fact that we are dead to the world and have risen to walk in newness of life. We need an ordinance immediately after baptism to symbolize the cleansing of that walk, and hence the institution of feet-washing. "Blessed are the undefiled in the way." We believe that when Jesus comes again, and we have been found walking worthy of

our high calling, we will be permitted to sit down at the marriage supper of the Lamb. We represent that in taking the communion, and in taking it at supper time. All who truly take part in the communion attest their faith in the second, and perhaps soon coming, of our Lord at the end of the age.

It sounds ignorant and ridiculous to talk about "literal" feet-washing. There are things that must be done literally. We must pay our debts literally, and if there were more literal debt paying on the part of some church members it would inspire confidence in their profession of religion. I picked up a Church Advocate a few months ago and saw by the label that the man had not literally paid a dollar in eight years. Of course, he owed \$16.00. He ought to sell something and pay it. When we apply the "ought" in feet washing in some of the practical duties of life we feel the force of our obligations. A man ought to read The Advocate, label and all. We must do our literal duties if we would expect spiritual blessings which bring inward happiness. "If ye know these things, happy are ye if ye do them."

The More Abundant Life

As God breathed into man at the first creation the breath of life, and he became a living creature, so Christ breathed upon his disciples, at the beginning and down thru all the ages of the church, the breath of the eternal life. At the first creation the Spirit of God brooded upon the void, and it became replete with life and resplendent in beauty. So the Holy Ghost, brooding over the spiritual darkness and void, brought in the new era of spiritual life and opened up before us the world of destiny which awaits the children of the second Adam. We can say little about this destiny because we know little about it. As yet we only can see "thru a glass darkly." That it will be worthy of God, worthy of man, an answer to all questions, that it will satisfy all holy and lofty aspirations, that it will be all that we hope and much more, there is abundant evidence. It will be the "more abundant" life, and it will be what even inspired writers, unable to tell us what it is, sum up in the supreme word, *Glory*.

Comfort Out of Sorrow

"There are lives which are cut off before any of their powers are developed. A thousand fond hopes gather about them, all a mother's dream for her child. Suddenly they are stricken down in infancy or in early youth. The bud had not time to open in the short summer. It is lifted away, still folded up in its close shut calyxes all its possibilities of loveliness, power and life. Sorrow grieves over the hopes which seem blighted and cuts on the marble shaft or block some symbol of incompleteness. Yet when we believe in immortality, what matters it that the bud did not open and unfold its beauties this side the grave? There will be time enough in immortality for every such life to put forth its loveliness.

There are but three steps to heaven—out of self, into Christ, into glory.—Rowland Hill.